[redacted]

Must Remain in
Transcription Room

M 1438

GROUP IV

FRIDAY

August 2, '68

Who's new tonight? Who's new? Who'se here for the first time? You haven't been here before?

Q: Not in this house.

N: No, really? -And who else? Who's new? -On that depends a little bit on what we want to talk because sometimes we will go a little in detail under the assumption that you do know something about Work. And also sometimes when it has to do with organization, or ~~with~~ IN general ~~procedure~~ WITH BEHAVIOR, or whatever is needed in order to keep everything together or to put things in the right place, or to know how to behave, what to do, or what is needed in ordinary life for oneself, and to what extent in ordinary life we can use ideas of Objectivity. After all, that is the most important part, and each time that any kind of a meeting or whenever we are together we have to emphasize that so that you won't forget. Because a person always forgets. And, he cannot help it when it is to forget something that is so completely

unusaal. When one talks of one's inner life and the possibility of development of something of course that doesn't exist, not even in embryo. Something that has to be created. It's like a conception, it was not there before. And then it is made because of a special effort. And then it has to be tended to. It has to have a time of gestation. After some time it may appear. That is, it is born. And even then there is a long period needed for education. And the education is not always so certain that it will reach the right result. And all the time we have to care for it. If you undertake Work, you undertake a responsibility. You may not know it in the beginning. Because in the beginning it looks as if it is something very nice. Or, that would be a very nice things to have. You don't know what is involved. But you have curiosity. And with the curiosity you start. And of course there is adventure. And you find out a few things. And particularly when you try to look at yourself as well as you can objectively. That is as well as you can take yourself as you are. And you try not to be identified with it - whatever you see. No particular desire then, at times, to change what you are. But you see even then you do get stuck. Because when you try to think, which sometimes we do in life, and you think about certain ideas, and you let them pass by in review, all the time you have a little bit of a personal interest. And it is extremely difficult to look at yourself as if you're not interested. And the contradiction - there is a paradoxical truth - I create something for the purpose of wanting that to observe me. So, of course, I've created it, and I'm interested in the observation process of that "I". And when that "I" starts to observe me, of course it's interested in me, because it is not observing something else. And then one says, "You have to be free from that what is being observed." And that what is now observing, being small as it is, and that what is being observed, being identified all

the time, creates in the atmosphere of the little "I", almost an impossible situation. So that "I" has to learn, and of course it can learn, when it is constantly endowed and constantly fed, and that that what is within oneself, wishing then this I to exist, and start to function, and in the beginning does nothing else ~~but~~ then observing me, my personality, the way I am, and try to accept it, and in this acceptance there is interest, and there is also cold interest. When am I impartial? When I am absolutely cold regarding that what I see, or what I observe. Now why is this that we want to do this first? Because the logical way would be to improve oneself. The same way as I acquire any kind of a dexterity, that I want, in that dexterity, to improve what I have as an instrument, and that instrument has to become technically perfect, and it has to follow the commands of my mind, and sometimes my feeling, and directed, and I then hope that when it is perfected and purified, and really is the best thing THAT I could make it, the best thing of my life, or on this earth as far as my life is concerned, then I think that that improved myself will actually be a conscious person. I think this is the problem that you first have to consider. Because why shouldn't we continue with one's mind, continue to think, continue to improve it, continue to improve the quality, continue to ponder, because pondering is valuation, and out of valuation I could choose what is right. Why is it impossible to reach, by means of one's feelings, an emotional state in which then, everything that belongs to me becomes tinted by that higher kind of an emotion? Why shouldn't my personality then AUTOMATICALLY go over into what we call an individuality? That is, a conscious and a conscientious person? Still a personality on earth, but conscious. Why do we make so much fuss about this consciousness? This strange kind of super - something - which is different from what we have at the present time, that that we have at the present time, sometimes, seems so perfect. And that we actually, if we could

only improve it and sharpen it as it is, that then automatically, it would reach a great height of development. This is true. If, the different centers were separated from each other. So you see, there is a perfectly logical reason why older people after they have had a great deal of experience in life, become conscious. Perhaps on a very low scale of consciousness, but never-the-less, conscious. It means that their conscience and consciousness are in equilibrium. That there is no conflict. That a man is unified as far as his mind and his feelings are concerned. And that then, because of that, he can really act. And because of his acting, he can be. He can reach it if he lives long enough. Because of experiences in life, the bondage between the centers disappears. And gradually that what he experiences becomes so familiar to him, not that he loses interest, but that he can be objective towards it. Because he already knows, and he already feels, and he knows it, because he has experienced such a thing so often. With ordinary man it is not so. He has to live his life the way it is, and he will never get free in that sense because he doesn't live long enough, and also he doesn't have experience enough. Theoretically a person could become really a man, if he lived and had the life of Methusela, if he had experiences that could develop him all around, and if there were gradually then born in him an entity which he would call his own, and on which he could depend because it would be always the same. ~~As if~~ that is something reliable that would constitute that person, always and ever. This does not happen in our ordinary life in which we happen to live now, when we die, I say, "Prematurely," when we exclude from our lives experiences which could help us, and that because of that, we become lop-sided. And as a result, each center takes in the washing of the other. Each center tries to become identified with the other centers. When we talk about non-identification of a separation of that what is really the question of partiality and impartiality, it is that each center is partial to another

center. And that the reason for wanting to be able to separate the centers is a very fundamental one. As a man is at the present time, and as he is constituted and made and as he has developed because of circumstances in which he lived, or as he started out in life, Astrologically determined, biologically indicated what he should become, living under conditions to which his astrological type would of course react in a certain way, dependent also on other condition Astrologically as far as the world is concerned, or the earth, or the solar system, his own, naturally such a man becomes bound. And in that way he then has certain sections of his centers work together with other sections in order to become a man on earth as well as he can become. And as a result, such a man, when he wishes to develop, has to use whatever is given to him and with which he finds himself. And then when he starts to so-called improve himself, the same automatic and mechanical combinations with which he has grown up, will continue in exactly the same proportions. And the chances are one out of ten thousand that that what will result is going to be harmonious. Harmony is a question of a balancing of different influences together to form an entity which either is the picture of that what one imagines that should be, or that what automatically as a result of different forces existing has been created in accordance with certain rules we do not know. When I want to make a color, and I have the choice of pigments, I want certain pigments in proportion to other pigments with enough oil or turpentine, or mineral spirits, and I mix them. And I want then, such pigments to blend. And I do not only wish the color, as a mixture of the pigments, but I also want, in the mixing, a certain depth. And I can only do that when I know what I wish to make, and how the proportions should be. And then I can rely that that what will be the result is actually what I have conceived in the beginning. And then I say, "This is the kind of color that will satisfy me as harmonious, for me." When man

starts to develop in the ordinary usual way, and when his centers are connected, and when I feel and think at times in connection with each other, and sometimes in conflict, and ~~then~~ when my activity is dependent, sometimes on what the mind says, and sometimes what my feeling feels. And there is a conflict then in what I do actively, physically, is really not quite clear. And sometimes I say I want to wait and be patient to see if the conflict can be settled in some way or other. Or I say, "I want to sleep about it," so as to give a chance to each one of these ~~little~~ INFLUENCING factors to come together and to talk it over as it were, so that I then become an entity, or at least that I have a united front to the rest of the world. I have to use the different kind of pigments, I call it now, "As material" which I made and I have to accept that what I am in the way it is, and there is no way by which I can unscramble it. Because the functions between the centers is predetermined. And whenever my type or my personality has to act, it never can separate that what is feeling from the activity. And very seldom can I have a brain that acts without going into any kind of an activity as a result of my thought. And because of this, man is a mixture. And there is no one to take it apart. Because if I ask God to tell me what is wrong with me, He won't tell. I all the time have to find out by experience what I am. And when I know by experience, I may have paid already a little bit too heavy. And if I don't want that experience, I don't do anything and nothing happens. And I'm constantly up against it as long as I remain honest. Because then I know, in this honesty, trying to have a conscience that will tell me what to do, with a conscience that actually gives the me reason, then I know that I cannot be a harmonious or a well-balanced man because I will remain lop-sided even if I'm so-called purified. The result of the introduction of a concept of impartiality will help the centers to start to function independently of each

other. This is the condition that you have to understand, and a logical result of Work. And if you forget it, you will never get any results in Work. And in order to become impartial, and to be able to separate such centers, this time we say, "Under the influence of an objective faculty which I call 'I', which will then guide me and see that things get done in the right way," I will not reach an impartiality unless I understand the time quality of my experiences. And when time itself, can for one moment, stand still, that then there is the possibility of real impartiality. And at such a moment, the centers are disconnected. Then it's a question and you can say that this is axiomatic as far as Work is concerned. When this takes place, you can verify the axiom by means of your own working hypothesis. And each person makes one when he tries to Work, in accordance with the rules laid down, you start to determine your own life's philosophy. And to the extent that you understand the principle of such work, and the introduction of this newness, which we call simply "objectivity", and because of which, the centers can separate, that then as a result of that, after some time, you can verify your hypothesis. And if that is verified, and it is verified time after time, then it becomes an axiom for you. Then it is the truth. When you base it on that kind of a truth, the next step will be to continue to develop this "I" in order to keep the centers apart. Until a certain time comes, when "I" is grown-up. And then this "I" will have to connect the centers in a harmonious way, as if you want to paint a Color of your life, and you wish this color to have a very definite rate of vibration, as if you wish this color to have a depth, a chroma. And as if you wish this color of your individuality to be, between man and God. This is the value. It is also used in color science. The value. The difference, or the distance between black and white. The difference between non-existing and total existence. The difference between

man as he is unconscious, and God as he is conscious. So with these three different factors entering into Work, that what is needed for the observation is this kind of impartiality, and that kind of simultaneity which is the description of the moment. And then that first step is over, and then comes the second, which is, to take part in one's life with the consciousness that has been created, and with the conscience which has been created parallel to it. You know enough about Work to understand what I mean. We call it a participation of that what is the activity of a personality, in order to become the activity of an individual. It is the creation in man, of taking a little grain of one substance, and a lot, maybe, of another, in relation to each other to mix them, and to use the proper oil in order to bring about a certain liquidity, and then to be able to paint it by means of an understanding of changing such a color into an actuality of a creative design. It becomes man as an individual, which is then made by "I", to become a conscious and conscientious person, being able to have a Will. You see how important it is that you become impartial. Because if you are not, and this is one of the hardest things in life, and in Work, to undo whatever your identification was with whatever you are, and to continue in an impartial way, that what you are doing, and while this takes place in an unconscious state, to have something next to you which is more and more conscious, and also becomes conscientious. And this kind of a process which will lead ultimately to a harmonious kind of an individual in which the different colors are mixed properly, and in accordance with a certain design. The design of man is given by that what is his Magnetic Center recalling the value of life before Magnetic Center was born or conceived in man. This is really the philosophy, that gradually that unknown secret becomes known, and is then WRITTEN over every manifestation of man. And becomes part of his five sense organs. And then

changes his behavior in accordance with a different rule. A rule which belongs to the sun and not to the earth. A certain system that gradually he starts to understand, because he knows what are the three values of the color which he then represents and puts in front of the world. And then starts to judge himself by that what the other people around him tell him about himself, to the extent that he can be honest, and that in this form of participating of consciousness with himself, and conscience directing him, and valuating, and gradually weighting all the different manifestations which aman must make in order to continue to live, that with that, man then becomes his own judge. And he finds in the reflections of the world around him a possibility of shifting from that what is his earth - his body - to placing the accent on that what will become his consciousness. This is what we call the period of experimentation. A period of, you might call it sometimes, embellishment. The period in which a man tries to TEST HIMSELF as he is to the extent that he realizes that he may be a little bit, or a little bit more conscious, that then the fight really starts by allowing conditions to come into his life without running away from them. And this experiementation simply means an enlarging of all the possibilities for man, to which he - for which he is capable - with which is capable for him - and, although limited as a man, because he cannot live all lives, at least he can have his life as large, as all-encompassing as it can be made. This is the process of a man going from the earth to the sun to investigate his kingdom. It is the changing over of the Astrological geocentric to a heliocentric system. It is the changing of the rules of the game, as it were, which are then played in accordance with a consdious state belonging to the sun, and not in accordance with an unconscious formulation which belongs to an ordinary horoscope. Then he goes through a period in which the planets start to play a part, like in an ordinary horoscope even, but when the mathematics is changed over to consider the center of his

life, the sun, that is, his consciousness, and not the earth, which would be his body, then the calculations will put the planets on an entirely different basis. And all planets will then circle around the sun and nothing will be in between the earth and the sun. And the earth will be in the proper place and be balanced by the rest of the planets. And in that process, the earth will become a planet of its own. And when the earth becomes a planet, then man, mankind, becomes a Kesdjanian Body. That is, his emotional world starts then to take on the form needed for the continuation of his life, so that he can exist after his physical body will die. Give these ideas some thought when you Work. And don't forget that the only way by which you will reach the sun is when you become impartial to the earth. After you're at the sun, you can come down any time that you wish. -To your Work.

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It's already so customery that I say something on Friday. And the caliber of what we talk about is simply, make a statment based on the experience I've had during the week, or a result of certain contacts or thoughts about different people. About Work in general as exemplified in different people or in different groups. And my concern with that. It is of course understandable that I'm concerned. There are certain things in life that one wants to do right, for which you want to use enrgy of the right kind, to do it well, in which you try to give what there is in you, as good a value as you can make, and as pure as you can be. Many times it is in connection with what you feel that you would like to do, either for yourself or maybe for someone else, or maybe for a much bigger purpose. The emotional quality of one, understanding where man can really belong and to what extent he is

dependent on the totality of all things as life as it is represented, and to wich of course, and with which he has a relationship, and the wish then for himself to express that emotionally in a feeling. Or an emotion of a certain kind in which he himself is eliminated as it were, because in feeling, you still play a part. But in an emotion you are willing to let yourself be dissolved. The emotional quality of man, when he starts to think about his life, and in what relation his life ought to have, together with other people, or in relation to them, or in the totality of those that he does know more or less, and more or less well, and to what extent he, in his own conscience, has something that is the voice of his own God to which he every once in a while would like to speak, and he wants to listen. And then, he takes his life, as it were, in his hands. And he starts to consider it. And he sees what is there that is a possibility for him, and what is for him the most precious. The kind of thing that he feels that is needed and of which he is capable of, and for which he prays then that can be executed in the right way. At such a time, one is very quiet with oneself. And you consider time and time again the activities of what you have done during the day. What you have said, and what you have thought. What you have felt for others. And what you did as far as you yourself is concerned. What you did for your own good. To what extent that you actually tried to build something that was of more permanent value. And you can call it your spiritual life. To what extent you felt that you have helped that particular spiritual life to grow. And to what extent have you now gained more understanding so that tomorrow you will be and can be a different kind of a person, or at least, in certain circumstances which are already so familiar to you, that perhaps then you have achance to be a little different, different from usual. Sometimes that you yourself don't even recognize that that is you. And that you are not limiting yourself to all the kind of things

where there is a reception. Where there is something that you can - as return receive because you were loving or kind or considerate. That more and more the principle of your life is to live. And to be able to have this life at a certain level where it actually can exist without wish to receive anything but just to be. I think about that every once in a while with regard to Work. Where can Work actually go as a group? What is it that people as a group can hold together - hold them together - what ca they do to make that kind of a bond - this kind of understanding of fellowship - a wish to Work together - a solidarity - of that what they feel their life is worth and with which sometimes we can communicate with others who think in the same way and feel in the same way, and that then with that they are able to give themselves, not for the sake of receiving something from someone, but as I say, just to be, like the sun shines regardless of who sits in the sun. This is really a very difficult problem because we are so far removed from it. So that sometimes it is not even aproblem because you don't see it. But when I look at the group and I see the names, I try to recall, "Who is this? Who is that? Oh, yes. So and so. How did he or she come in? What was it? Oh, yes. That kind of abackbround." With this and that. And I have a little contact with some of you. And some I don't really know, because there are too many now. And I cannot really keep track of all of you. And even when you come to the barn I may not have a chance even to see you Work. And when we sit at a large table and there are about a hundred people at that large table, how can you expect me to know you? Sometimes it may be necessary that I do know you. Because sometimes in talking I have to keep in mind that why we are meeting, why you come to listen every once in a while to certain things that we want to talk about, that then in that what one says, and in that what we discuss, that there is something that can be of help to you. Or at

can help you to clarify certain issues so that you then on your own can continue and have and clarified, and removed the debris a little bit that what is constantly being destroyed in you as a result of living on earth. Because mother nature keeps on destroying you. Keeps on with the law of gravity dragging you down. Keeps on wishing you in the combustion of the oxygen which you breathe to ~~build~~ BURN up, and the maintenance of your life is simply to supply, during a certain length of time of your life, enough food so that you can counteract those kind of forces. And after some time, no amount of food, no amount of so-called nutrition, will be able to give you enough energy to counteract the forces which will destroy you. To make something that can not as yet be destroyed. This is the first step to become independent of mother earth. To leave the skirts of mother earth and to stand on your own feet in a different kind of costume. Mother nature uses us, and to make clothes for us, which we have to wear, we're still her family. And if she wants us to wear a mother hubbard skirt, then we wear it! If she wants us to get dressed, then we get dressed. If she wants certain earthquakes to take place, we will suffer. If conditions of life and earth are not satisfactory for the balance of the earth, they are going to be disturbed. If people in general don't understand the reasons why they happen to live, and emphasize the necessity, so-called, for them of progress in the direction of forgetting everything but matter or money, or of sacrificing everything that belongs to a human being for the sake of selfishness, and that there is the emphasis in education, in literature, in art, also in science, of that kind of an application in daily life so as to have a rapid turn-over, that very little is done for the sake of doing that, and to do it well, and that in general the atmosphere created by the people on the earth is of such a low caliber, that at the present time you cannot turn a newspaper over and read one page or the other

without running across murder and riots, racial difficulties, that in politics all kinds of lies are told, that in dealing with each other we steal all the time, that nothing is safe any more. Not even a lock and a key, because they are made in order to assure that you have insurance that you can claim that you locked it, not for the . And that all things gradually are so-called taken because people are lazy, and they don't wish to Work anymore. And that we as a nation, or as a general advancement of the human race on earth, naturally being subject to all kinds of technical developments, make it easier all the time so that we fall more and more asleep. And that we can return to a primitive state of just sitting and having life in Paradise. The beautiful chickens fly into your mouth and you can just sit and eat. And this I mean, for us. I don't mean it for anyone else IN THE WORLD I mean it for our group. I mean it as the level of our stupidity. Of something which many of you do not know as yet. And for which you have to pray and fight until you finally get some understanding of what is meant - for you - by spiritual development. What is it that is required when you wake up. And when the necessity of being awake is indicated sufficiently that your life, when it isn't wakened up, simply continues and continues, life after life, with your Karma attached, and that you will continue to appear and appear again, until finally it will dawn on you that there is a possibility of the development of a consciousness and a conscience. And that although you may claim to be God's child, He will never recognize you until you start to Work in some way or other, taking over or helping to fulfill the Five Obligolnian obligation. Five forms of striving. I mean us. I don't mean the man on the street. I mean us in relation to each other. I mean us as stupid fools. Continuing in our own life without allowing anyone else really to enter unless you get something from them, so that then one deed is good another deed. But who in our circle wants to live for

the sake of living and giving without wishing a return? Who is there who is not vain? Who is not interested in how he is and how he will be admired? Who is there who can give freely, without any strings attached? The reason I say this, and I come to such conclusions when I listen to your remarks on the little tapes of the little groups, or when I of course listen to some of them from other cities, I know. I know what is involved. I know I have to have patience. It is not that I expect really anything else. Only I want to tell you that you are very far removed from what you ought to be and what you ought to become. And it behooves all of us to find out what it is in which we are lacking. You are not as yet even striving sufficiently to become a man, let along a conscious man. And that you all the time avoid. Those who have a concience, they will know what I'm talking about. And when they have a conscience and they act in accordance with it, they need not feel guilty. And those who have no conscience whatsoever, they are fast asleep. And they don't know what I mean. And so much the better for them. Don't disturb them. But I'm talking to some of you where there is a little bit of something stirring. When every once in a while in your day-dreams, you have a dream of some kind of a possibility, and you see yourself, maybe as a grown up man, maybe conscious. Maybe wishing to behave in some way that you know in your dreams your not doing because you're drugged. In your dream you have no control whatsoever. And you know you are constantly affected by the outside world and you keep on reacting and reacting without any particular motivation even for your life. I'm talking to those who just a little bit wake up. Who just open a little bit of the eye-lid. Not even open up wide. But a little bit like rubbing sand out of your eyes. And wanting to find out what the day is worth. For them, their life starts. And for which then in thatlife that could open up, you will have certain tasks and obligations to fulfill. Which you

in the beginning, when you are curios, do not know. And when you start to face that issue, you may even run away from it. And you still wish to be a man. And you still must know that some day you will have to face these problems, unfortunate beings that we are - having been born on earth, and not being born an angel. Or not being born on Karatas. This is, you might say, our fate. And, do we accept it in every way - whatever we can, and to what extent do we derive from it something that can help us and how can we get rid of it? Rid of this bondage which - this constant unconscious state which makes us do many things we should not do, and we know afterwards. And then we Work. And then we try. And then we consider. And then we see a group. And we see other people. And we are at the barn. And we work together. And there are a few tapes. You listen. You come to a meeting. And you read. And what do you think? What - do you really think? What is the meaning of this kind of Work for you? What is the place you give it? Where do you think it belongs? What is the importance? Not only in time, but in quality? In time given to it, and in quality experienced. Where do you place these kinds of things? This kind of little talk? This coming here and play a little piano and you sit and you listen. And now I talk and of course you listen also. And what for? Ask yourself, "What for?" Why do I go to the coast for two weeks? Evening after evening. Talk. Talk. Hungry? Yes, I hope they are. And that they actually want to find out what Work is. And then Work. To prepare themselves. For what? Again - for them, what is there in their life that they wish? And what can actually be obtained by means of Work? What do you do for it? Every once in a while this comes up for me because what are you doing in general to maintain Work? You think by your example that then your Work is maintained? That at most a selfish reason - to become a conscious man. What is needed is your feeling. Given to others to help. In the form sometimes of presence. With

them to be there and not to let them suffer. To tell them at times what really concerns you. And to see if, somehow or other you can have an influence on them. But that you must give them something of yourself. Maybe sometimes a little money. Sometimes a little time. Sometimes some thought. Some energy to consider them.. And not only those that are nice and kind to you, but people in the group who profess to Work. I've said it before. What do you do for me? And I think you must consider that every once in a while. You think it is all right for me just to sit and talk and you listen, and to give a little advice every once in a while. As if my life is completed. And if I could go away and forget you. And when I forget you, perhaps what is there in your life that can stand on its own? To what extent do you need me? And what do you pay? What? You think the lousy little bit of money that you pay every month, you think that pays? Your posture, your emotional attitude, your wish to help, your wish sometimes to say, "I wish I could do more. I wish I could help." Then to say it and to mean it. And to let it go through your every once in a while maybe, "My God, what is it that I could do and I don't do it? And why is it that I don't do it? Because I'm a little lazy? Or because I'm so tired? Or I love myself so much? And I don't really Work, and the things around me, they disturb me. I want them changed, because I don't like them." And what do you do for Work as a for the ? You think that by coming to the barn you help the barn? You think that Work will be maintained that way? Do you share? Do you understand responsibilities? Do you know what happens when things have to be done and also paid for? That obligations are incurred which is a group as a whole? And you can always accuse me in saying that I want too much and that I start on one things and when it isn't finished I already start another and I start another. Yes, by God, I do. It's got to be done. Time is short. You may not realize that.

It's got to be done - certain things - so that you can continue to live in a certain atmosphere that can help you, to remind you to wake up. When I'm not there any more that there is something that you can then use for yourself, that's my aim. It's not for me. I complete myself already, long ago; But I want to give for you, so that you can learn, so that you can actually understand the value of life that you could become harmonious. That actually you could understand your relationships which are now sometimes so God-damned muddled that you don't know which way to turn. That gradually I hope there will be some kind of a clarity that you actually can understand psychological problems as they present themselves to you and can be solved in avery simple way without having to run to a psychyatrist or some other kind of a scientist who will tell you only what the reason is without telling you what to do. At least, I tell you what to do. And you can do it, thanks to Gurdjieff, we know a little bit about objectivity. And there is that possibility for you, and there are tapes and there are meetings, and there is this kind and that kind of information. And it is there and there and there and you profit, and you sit, and you take in and now what do you do? To what extent do you share? This is a question of your conscience. And it is very simple. If you express it in terms of money. It's the onlyway probably by which money can start to talk. We have a fund. A fund to help me to get rid of thoughts of tomorrow. That I didn't have to consider, "Where will the money come from?" But that there would be enough for the payment of this and that that needs to be done. We have more obligations now. We want to something in a shorter way. I've counted on it and everybody has agreed. Because they do come to the barn for some reason or other. You come here for some reason or other. We have group meetings. And you come. In fairly large quantities. And there are groups in the rest of this United States also, totally. And you

have that responsibility to maintain. And how do you share. And what do you really know about it? And to what extent are you willing to find out? And the fund - it's now half - a little bit, now I cannot. Oh, I'm so sorry." I talk about this once in a while. And every once in awhile I really hate you. Because I cannot understand it. I know how these things can affect one. I know what it is to be poor and to give. To divide. And not to have anything left. And I know what is an obligation, that I say, "My word is right, and I will pay you a thousand dollars on August the fifteenth." And there is nothing at the present time with which to pay it. Now. Nothing. Do you want to know the facts of the life of this barn - this emptiness which I maintain empty, because it must be empty in order to be filled. And you help. And of course, it will be done. Everything I've promised will always be done. There's no question about it. I'd die in the attempt, because I make up my mind, and my "yes" is "yes", without doubt. But do you share? And do you know what's involved in this? You don't as yet. And if you do, do you get up a little earlier, to earn a little bit of something that you can sell? That you go out of your way in order to save a little bit extra? I don't mention any sums, I mention the attitude. Your consideration, your thoughts, your feelings about it. Then you will find some kind of a way. I want you to think about it. And to really feel what it is in the midst of this Gdo-damned unconsciousness, a little bit of something that perhaps could be a savior. This is really without blasphemy I say. This is the Chirst of one's life, to understand how to get rid of this bondage of earth. What can dissolve that? What can make you free? What really in all honesty you could do in order to be a man in the real sense of the word and to behave in the right way and not to have such conflicts as I've talked about before. And you're not sufficiently alive to that. And you consider - what - a little makeup? Or a book? Or some kind of a friend which have to be

so-called entertained? Try to consider a little bit what else is involved before you say, "I cannot do it." All the time I have to check up on you. I have to check up on you. You understand what I mean by that? That I have to check up on you? God-dammit all for that. Who do you think I am? And then just a little remark to George Mobile, "I am sorry I cannot - I have other obligations." You made a promise. Time and time again I've asked you to pay before the first of the month. Your fifteen dollars. And if you cannot, to let me know. And I make allowances, time and time again. I understand it. I understand life. I understand that kind of poverty. I also know what it was regarding Gurdjieff. It was not Gurdjieff because it was the same with Orage. Ideas. And what we at that time - I was your age - when I got in contact with it, and what I felt and what I then was willing to give. To take my purse and open it and empty it. There you are. I'll get home, somehow or other. How far you are removed as yet from that kind of a feeling, that kind of a reality, that kind of a life, that kind of a wish, honestly to consider all the different kinds of factors that are involved and the value of Work for you. And what do you do with it for your inner life? So that when you do die, you have a chance to say to the arch-angel Gabriel, "I've Worked. Let me in. I demand it." Maybe you can. If you wish to Work. And get enough self-consciousness that really you prepare for your death. And you do it by understanding your life now, so that that what is the physical body is just a little bit of a change from one form into another and that the reality of your life is your life wherever it is inside essentially, we talked a little about that on Monday. And that is what has to become known to you. And for that you have information. And you have stimulus. And you get together in order to continue with it. As a hope all the time for the best. And you take and take and take. What do you give? And not for me.

Don't think you give it to me. I don't need it. I don't need you at all. You need to give something. You understand what I mean? You need to know what it is to give. That you can be alive in giving. That you can get over your selfishness and your self-centeredness. And your considerations of yourself. How lovely you are, and how much you think of yourself. And all the rest that you have to first take care of your health. Or your clothes. Or your shoes. So that you have to have a trip. And you have to go out and have this and that. And you ought to buy a book that stands on a shelf. Don't be so silly. All the things are necessary, they will be added unto you. Seek ye the kingdom of Heaven. Your own life. Your kingdom. It will be given. All the things you really need. Including wall-to-wall carpets in your room.